Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 81 WASHINGTON-STREET.

VOL. VI. BOSTON, SATURDAY, MAY 12, 1827. No. 19.

POETRY.

MONT-BLANC AT SUNSET.

I saw Mont-Blanc when the glowing sun
Flung a gleam o'er its snows from the amber West,
When his course of toil was almost run,
And he sunk, in his glorious bed, to rest.

I mark'd that gleam, and its rosy hue—
For 'twas beauty's self, that was lingering there;
I mark'd that gleam—for 'twas presage true
Of a day without cloud, all bright and fair.

And I thought of the close of the Christian's day,
When he goes to a nobler world than this,
And no guilty cares, nor dark dismay,
Break the peace of his spirit, that's wrapp'd in bliss.

O thou Father of Lights, and God of Love!
Who knowest the thoughts of thy creatures here,
Send down thy blessing, this heart to move,
And mould it, thy holy commands to revere!

That so, when I'm called by thy mandate away
From the scenes of this earth, and these mansions of dust,
I may quit without pain this frail covering of clay,
And be welcom'd with joy to the realms of the just.

S. W.

Geneva, Sept. 17, 1826.

RELIGIOUS INTELLIGENCE.

LIBERAL PREACHER.

The means of religious instruction and improvement are daily multiplying around us. The various religious periodicals of the day, are, we believe, of essential service to the cause of virtue and piety. To works of this kind now published, we are encouraged to expect the addition of another, entitled the Liberal Preacher, which we trust will essentially aid the cause of pure Christian truth, and practical goodness.

Prospectus of the Liberal Preacher.

Cui caritate temperata libertas
Certat manere dissidentibus concors:
* * * * *
Damnatus aliis, ipse neminem damnat.—*Grotius.*

The work now offered to the public is a Monthly publication of Sermons by living ministers of the denomination of Unitarian Christians. They are the writings of men, whose high theological and literary standing will not be doubted, and whose productions have been too long heard with respect and pleasure, not to be read with interest and profit.

The design of the work is the diffusion of pure Christianity and liberal principles more extensively, and in a mode more edifying, than discussion in controversy usually admits.

By this it is not to be inferred that these sermons, or their authors, pretend to be the only depositories of fundamental doctrine, or the only specimens of sermonizing free from the leaven of bigotry and intolerance. They profess only to be 'rooted and grounded' in the Scriptures, and it is believed they will be found characterized by a spirit, which, happily, it may truly be said, is confined to no denomination of Christians. There are in every sect those that unite intelligence and liberality; and by the intelligent and liberal of every sect their merits will be appreciated. The *title* however denotes a distinction.

Let it be understood that while it does not refer to licentiousness either of thinking or acting,—to a boundless liberty of speculation, or a contempt for any useful restraint, much less to indifference towards religion and truth,—it implies, as respects liberality of *feeling*,—freedom from prejudice and party spirit, bigotry and exclusiveness—a difference of preaching in the world. One object of the work will be gained in proportion as its title loses its distinctive character.—Nor are we inattentive to the distinction between uniformity of opinion and uniformity of feeling. The former, we believe, as it has always proved, vain to attempt: the latter, though we may not live to see it, we hope to promote. To apply the words of a distinguished layman, "The existence of dissent will perhaps be inseparable from religious freedom; so long as the mind of man is liable to error: but it is not unreasonable to hope, that hostility may cease, though perfect agreement cannot be established. If we cannot reconcile all opinions, let us reconcile all hearts." One means of reconciling hearts where creeds differ, is to spread *light*. Let every sect be permitted to speak for itself and to explain itself, and each will see in the other much to approve, and much in common. Ignorance is the mother of intolerance as well as of superstition; let the tenets of any serious denomination of Christians be fully known in all their bearings, and slander will cease to do it wrong. When the credulous are informed, the calumniator will be silent.

The editor disclaims any responsibleness for the sentiments of the discourses as they may chance to vary the one from the other. The publication originates in no convention of divines; the contributions are regulated by no scheme of uniformity; the sermons are measured by no scale of inflexible system—weighed in no balance of infallible orthodoxy. In parts therefore, they may immaterially differ: as a whole, they will substantially agree. A denomination of Christians, concurring in what they deem essential, may consistently deviate respecting what they unite in believing non-essential. The same conclusions are not always drawn from the same premises. There is no channel in nature into which the deductions of independent minds flow with unfailing exactness. The purest streams run from the highest mountains; but pursue different courses to the river. Should such variations appear, they will be regarded as occasion neither for surprise nor regret. If opponents labor to build upon them a charge of inconsistency, it will be listened to with indifference; for it will be esteemed a proof of the value of the publication, if, while there prevails in it an unity of thought as to the weightier matters of the Gospel, there are such discrepancies in inferior points, as show the absence of sectarian concert in the whole design. Were these discourses modelled upon any fixed standard of belief, superadded to the scriptures, and avowedly fundamental throughout, to depart from that standard would be to depart from principle. Let the world decide on consistency, as it sees those, destitute of no other title to respect, who, while they virtually alter the positions of the landmarks, to which they formally adhere, would have others, as they value salvation and the fellowship and charity of their brethren, acknowledge them genuine, however varied,—however rightfully and honestly and prayerfully their genuineness may be questioned. These sermons own no such standard: they have heretofore none to depart from.

Many may lament the necessity of introducing in any measure controversial divinity among the topics of the pulpit. But there are times and circumstances when men must make distinctions in order to be understood; when to develope truth is to expose error.—Besides it is the *animosities*, not the *results*, of controversy, that are to be deprecated.—Let not good be condemned with evil.—Truth naturally seeks the light,—while evil passions are reproved by it. As the former increases, the latter will decrease. And when simplicity and moderation have taken the place of sophistry and bitterness, and candor, good humor and mutual respect, not prejudice, arrogance and contempt, shall be the array of conflicting sects, controversy will be a general blessing at hand, as doubtless it will be in the end. Trusting in the good providence of God, who permits it, is it not wiser to say, nevertheless every way Christ is preached, and therein we rejoice, and will rejoice. Not indeed that revealed truth turns with every wind; not that all truths are equally weighty; not that all, who believe they preach Christianity, preach it, in all respects in its wisdom and power;—but that the opportunity to compare various interpretations of the Scriptures may end in the preference of the soundest, in the cordial reception of the "truest," and in the prevalence of the peacemaking sentiment, that all professed Christians may, (God being judge and not man,) hold the *essentials of salvation*. If, while instrumental in these things, this undertaking be made conducive chiefly to that practical godliness which sanctifies personal faith, it will not be feared that it is subverting the Redeemer's Kingdom; or that in the day when all works shall be judged, it will be found wanting that seal, by which all truly good works may be tested, viz. a tendency to promote the glory of God.

THOMAS RUSSELL SULLIVAN, *Editor.*

Keene, N. H. May 1, 1827.

* See advertisement for the remainder of the prospectus.

ST MARY'S CHURCH.

At a respectable and numerous meeting of the Pewholders of St Mary's Church, and other Roman Catholics, opposed to the late arbitrary proceedings in relation to the Rev. William Vincent Harold, held at the United States Hotel, pursuant to public notice—*Mathew Carey*, Esq. was called to the chair, and *John Carrell* and *Daniel J. Desmond* were appointed secretaries, when the following preamble and resolutions were unanimously adopted.

Whereas, on the 3d day of this month, the Right Rev. Dr. Conwell, Bishop of Philadelphia, served a written notice of suspension from all jurisdiction and sacred functions, on the Rev. William Vincent Harold, Pastor of St Mary's Church in this city, which instrument does not recite any cause whatever for a proceeding so grave from its nature and institution, as this spiritual penalty: and so injurious to the reputation of any individual on whom it may be indicted:

And *whereas*, the Rev. William Vincent Harold has been known to this congregation for a period now approaching twenty years; and during a great part of this time in the relation of an officiating Roman Catholic clergyman in the church or district of St Mary's, and has always been esteemed not only by the congregation, but by the citizens of Philadelphia of every religious persuasion, as a clergyman of the most irreproachable morals, of eminent zeal in the discharge of his pastoral functions, and of talents which have reflected singular honor on our church:

And, *Whereas*, although we are informed but too well of the fact, that in the church of America, a Roman Catholic Bishop may deprive any of his clergy of their functions, and subject them to all the injurious effects of suspension or deprivation, without regular process, and of mere arbitrary motion; yet we are also aware, that such a practice is an abuse, being contrary to the fundamental principles of justice, and subversive of the rights of clergymen, whom it subjects to the mere caprice of an individual:

And, *Whereas*, the necessary consequence of the repeated occurrence of this harsh measure in the church of Philadelphia, has affected, in the opinion of our fellow Christians of other denominations, the reputation of the Roman Catholic church, by presenting in its hierarchy, a dangerous and revolting example of arbitrary power; whilst the rising generation of our own communion, being accustomed to hear such reproaches against the church of their fathers, already exhibit, in too many instances, an indifference to the Catholic faith of the most pernicious tendency:

Resolved, That it appears to us to belong to the peculiar temperament of our bishop to deal in spiritual censures in such a way as must bring them into disrepute; and that we look to the Head of the Catholic Church for redress, under the evils which this system is inflicting upon the Roman Catholics of the Church of Philadelphia, and we owe it to our children, to our own future peace, and to the honor of our faith, to pledge ourselves AS WE DO HEREBY, that we will have recourse to all lawful means to obtain from Rome a speedy and permanent remedy against the abuse of which we complain, by the establishment of the canonical rights of our clergy.

Resolved, That the following gentlemen be a general committee; and that they are hereby authorized to select an acting committee of three out of their number, to whom the charge of opening and conducting a correspondence with the proper authorities in the Catholic Church shall be entrusted on behalf of this meeting; so that the object avowed in the above resolutions, and all things connected with the same, may be attained in a manner the most consistent with the reputation of the church and its ministers.

[Here follow 30 names of members of the Committee.]

And Resolved, That the acting committee shall have authority to assemble the general committee from time to time, when its advice or assistance may be essential.

MATHEW CAREY, *Chairman.*

DOCTRINAL.

The following is a continuation of the remarks in our last number on the objection to Unitarianism, that it does not go far enough.

II. Unitarianism goes far enough for safety.

When it is said, that we do not go far enough for safety, is it meant, that there is more danger of our believing too little than too much? There are two ways, all will admit, in which Christianity may be corrupted; either by adding to, or taking from its primitive doctrines, as understood and taught by its reverend Founder. If we believe too much, the identity of the system is lost, and its character is changed; if we believe too little, the identity of the system is lost, and its character is changed. It becomes an interesting subject of inquiry, therefore, to which of these errors and abuses we are most liable. Judging by what we know from past experience of the propensities of the human mind, to which of these errors and abuses are mankind most prone? On this point, I think, we may venture to say, that the testimony of history is decisive. There is no religion, true or false, which has ever prevailed on the face of the earth, the first and leading corruptions of which have not been induced by adding to, rather than by taking from, the primitive faith. The religion of the Hindoos was in its origin a pure theism; but this pure theism has long been buried and lost under a continually accumulating mass of superstitions. With respect to the religion of the Jews, I need only refer to the discourses of Jesus for proof, that they made the commandment of the Lord of none effect by incorporating with it their own traditions and rabbinical glosses. Or consider the fate of Christianity itself. Whence arose that stupendous fabric of error and superstition reared by the Church of Rome?—Must it not be admitted, that all these first and leading corruptions sprang from unwarrantable additions, from believing too much; and never, in any instance, from unwarrantable retrenchments, from believing too little? If, then, in all past time, the work of corrupting the popular religion has been begun and carried on by a propensity in man to add to the primitive faith; if we can scarcely turn to a single page of ecclesiastical history, which does not betray the workings of a passion for the marvellous and the mystical, not to be satisfied with the plain and simple teachings of the word of God; shall we still be told, that men are naturally more in danger of believing too little than too much?

But perhaps I have not met the objection fairly. It may mean, not that believing too little is an error, into which we are more likely to fall than the opposite one; but it is a more fatal error, if we do fall into it. "I testify unto every man that heareth the words of the prophecy of this book," said the faithful and true Witness, "if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 18, 19.) So far, therefore, as the express declarations of scripture are to be regarded in this discussion, it would seem that the penalty of believing too much, is quite as heavy as the penalty of believing too little; nay, that it is heavier; for all "the plagues thus written in this book," are to be inflicted on the man who believes too much, while the man who believes too little, is only to be cut off from its promises. Besides, what *reason* have we for thinking that there can be more safety in believing too much, than too little? Our safety does not consist in believing little or much, but in believing *the truth*; and whether we believe too little, or too much, will it not carry us equally far from the truth?

There is a confused apprehension in the minds of many persons on this subject, growing out of a mistaken idea, that accumulating articles of faith is like accumulating property. A thousand pounds are required for a particular object; but suppose a man has accumulated more than a thousand pounds; if he has more, of course he has as much, and to have as much is all that is required. In the same way, some will reason, if we believe more than the truth, we certainly believe as much, and to believe as much is all that is required; constantly, we are safe, if we only take care to believe enough. But it must be a very weak mind that is shaken by such a sophism; for there is no analogy whatever in the cases here supposed. When a man has a hundred pounds more than he wants, it is because he has as much money as he wants, and so much more money. But when a man believes more than the truth, it is not because he believes the whole truth, and so much more truth, for this would be a contradiction in terms. The addition is so much error. Nor is this all. By adding error to his creed, not only is the addition so much error, but the truths which he held before must be altered and corrupted, to be made consistent with this error; and the complexion and moral effect of the whole creed is changed. Though, therefore, a man may be said, in common parlance, to believe more than the truth, he cannot, correctly speaking, be said, in this case, to believe as much, nor to believe the truth in any sense. Incorporating error into a man's creed, is like mingling arsenic with a valuable medicine. It is not only increasing the quantity, but it is changing the essential qualities of the compound, converting what was before a health-giving specific, into a deadly poison.

Again, it may be said, that it is the effect of the retrenchments Unitarianism proposes, to derogate from the honor and worship paid the Saviour; for which reason, an error in this extreme, must be more dangerous than an error in the opposite extreme. But why? If Jesus Christ is not God, to honor and worship him as such, is to derogate from the honor and worship due the Father; and, upon any hypothesis, I am sure it must be regarded as an error equally great and dangerous, to derogate from the honor and worship due the Father, as to derogate from the honor and worship due the Son. On this subject, I must think, there is a singular and unaccountable apathy in the public mind.—Assuming that Unitarianism is the doctrine of the gospel, it is no light thing, that this doctrine is rejected, and another substituted for it, which takes much of the glory of a jealous God, and gives it to another; which requires us to pay divine honors to a created and dependent being, though this, considering the act itself, is neither more or less than idolatry. I know that this idolatry is commonly excused, even by Unitarians, on the ground that it results from involuntary error. But it should be considered, that, before error can be regarded as *entirely* innocent, it must be shown to be, not only involuntary, but inevitable; not only that we are sincere in the error, but that we have used all possible means for avoiding it. Before, therefore, a Trinitarian can be acquitted of his idolatry, supposing it to be idolatry, he must not only show that he is sincere in his belief, but also that he has read the scriptures candidly and carefully, with a single view to ascertain whether they really teach the doctrine, that Jesus Christ is God Almighty.—Whether all Trinitarians, or most Trinitarians, have done this, and, therefore, whether they can avail themselves of the plea in question, I leave to be determined by their own consciences. Besides, assuming Unitarianism to be true, what can be more offensive to our Lord, than to see his instructions so strangely misconstrued by his disciples, that he himself is made to intercept a large portion of that honor and worship, which, he has told us again and again, should wholly centre and terminate in the high and lofty One, that inhabiteth eternity.

There is still another form, under which some are fond of presenting this objection; and it is commonly done with the air of one, who thinks the controversy at an end. According to Unitarianism a man may be saved, even though he is a Calvinist; but, according to Calvinism, a man cannot be saved, if he is a Unitarian. If, therefore, we are Calvinists and Unitarianism should prove the true doctrine, still we may be saved; but, if we are Unitarians, and Calvinism should prove the true doctrine, we are lost inevitably. Before, however, a Calvinist proceeds to deduce an argument from this view of the subject, he should consider, that, if the argument will prove any thing, it will prove too much, even for him. For, in the same mode of reasoning the Catholic might say to the Calvinist, "On your own principles, a man may receive our sacraments, and still be saved; but on our principles, these sacraments are essential. Receive them, then; for, if we are wrong, they will not prevent your salvation; and, if we are right, they are indispensable to it." Consequently, if we are to give any weight to an objection of this sort, it is nothing that we become Calvinists; we must all become Catholics. The true answer to all such objections is, that they make our safety to depend, not on the truth of our creed, or its moral effect, but on its *exclusiveness* merely. No creed whatever can absolve us from the duty of a diligent and impartial inquiry after the truth; and, if the result of this inquiry is, to convince us that Calvinism is not the truth, we cannot be Calvinists, if we would; and, being convinced that Calvinism is not the gospel, it is no more to us, that according to Calvinism we cannot be saved, than it is, that according to Judaism, or Mahomedanism, we cannot be saved. Besides, when it is said, that according to Unitarianism, a man may be a Calvinist, and still be saved, it is not meant, that he is as likely to be saved; for it is not supposed, that his principles are as favourable to virtue, and an enlightened and consistent piety. All that we concede is simply this; that the Father of the human race will not condemn his fallible offspring to infinite and eternal suffering, merely because of their honest, but erroneous convictions. Now, we ask, will not the Calvinist concede as much? If he will, the objection falls to the ground, of course; and if he will not, then we say, that, in this very exclusiveness, we find a presumption against his system, which outweighs a thousand times any presumption in its favor, founded on the principle we are considering.

Once more, it may be said as a last resort, that, if we begin to give up the doctrines of our fathers, we shall never know where to stop. We shall go on giving up doctrine after doctrine, till nothing is left. The tendency of making any retrenchments whatever on the popular faith, is to downright infidelity. I reply to this objection, in the first place, as I did to the preceding, that it is one which a consistent Protestant cannot urge. When Luther renounced the doctrine of Transubstantiation, and the Infallibility of the Church, it was as much a retrenchment on the popular faith, as it is in us to renounce the doctrine of the Trinity. The same cry, therefore, was raised against him; and there was the same occasion for it; and, if it has any intrinsic weight now, it had just as much intrinsic weight then. Consequently, if this objection is entitled to any consideration, it is not a reason why a Protestant should not become a Unitarian, but a reason why he should cease to be a Protestant; or, at least, it is a reason why no Catholic should become a Protestant. But it is not merely on an appeal to men's consistency, that I am obliged to rely. So far are the retrenchments, which Unitarianism would make on the traditionary faith, from tending to infidelity, that these very retrenchments are necessary, as I conceive, to prevent infidelity from becoming general. There was a time when the bulk of the community were not any less likely to believe in Christianity, because it was made to inculcate much superstition and absurdity; and, while this state of things continued, superstition and absurdity in the popular theology were much less injurious; nay, may have answered good and important ends, in the inscrutable purposes of Heaven. But the hour cometh, and now is, when, if the community cannot have a rational and intelligible religion, and one which they can see to accord with the word of God, they will have *none*. We have no fears for Christianity provided it be presented fairly to the understandings of men, and in its original purity and simplicity; but we have great fears, we confess, if it is to make common cause much longer with prejudices and superstitions, which the world has outgrown, or is fast outgrowing. Let it be remembered, that France owes to this cause already an infidel philosophy, and other countries in Europe an infidel literature. Some persons, hurried, perhaps, into an extravagant expression, by seeing the progress of Unitarianism, have not hesitated to say, that, if they must choose for the world between this system and infidelity, they would prefer the latter. I do

verily believe, that the period is approaching, when they will be put to the alternative.

In the preceding remarks, I do not concede, in the smallest measure, to the charge, that Unitarians really believe too little; neither would I be understood to justify believing too little, any more than I would justify believing too much. My only wish is, that this whole subject may be submitted fairly to the arbitration of scripture; and that all men may search the scriptures daily, whether these things are so. For this cause, I have met and repelled the suggestions, often made respecting the dangerous tendency, even of considering our opinions; the only effect of which must be, to alarm weak and timid minds, so as to prejudice them in the investigation of truth, or prevent all inquiry.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, MAY 12, 1827.

Christian Examiner. The second number of the fourth volume of the Christian Examiner is just published. The first article in this number is the continuation of a translation from a series of articles in the Revue Encyclopedique, by M. Sismondi. The second article is an essay on a "regular attendance on public worship." This is followed by three articles of original poetry, two of which are by Mrs Hemans. Of one of them, which we give below, Mrs Hemans writes,—

"I have just composed a few lines on reading a description in one of our papers of Washington's statue by Chantry. Its being sent from England to America, now that we may hope that all feelings of animosity are yielding to kindlier and more brotherly sentiments, is a most striking circumstance. The lines have not been published, nor will they at present appear in any English work, as I should wish them to reach my New England friends first."

WASHINGTON'S STATUE.

SENT FROM ENGLAND TO AMERICA.

Yes! rear thy guardian Hero's form,
On thy proud soil, thou Western World!
A watcher through each sign of storm,
O'er Freedom's flag unfurled.

There, as before a shrine to bow,
Bid thy true sons their children lead;
—The language of that noble brow
For all things good shall plead.

The spirit reared in patriot fight,
The virtue born of home and hearth,
There calmly throned, a holy light
Shall pour o'er clainless earth.

And let that work of England's hand,
Sent through the blast and surges' roar,
So girt with tranquil glory, stand
For ages on thy shore!

Such through all time the greetings be,
That with the Atlantic billows sweep!
Telling the mighty and the free
Of brothers o'er the deep!

The two next articles are Reviews—the first, of a late pamphlet, entitled, "The Rights of the Congregational Churches," and the second of Robert Robinson's sermons.

This number of the Examiner closes, as usual, with several notices of recent publications, and a summary of Religious Intelligence.

From the former of the two reviews, named above, we shall give a few extracts, as we are desirous that the subject should receive the attention of the public. The pamphlet under review is entitled "The Rights of the Congregational Churches."

Instead of the 'Rights,' [says the reviewer,] it should have been entitled the 'Usurpations' of the early churches of Massachusetts over their Christian brethren;—

"Over those, [continues he,] who,—professing themselves the disciples of Jesus Christ, admitting his divine authority, receiving his doctrines and precepts as the revelation of God, and contributing to the maintenance of public christian worship,—feel, and know, that they enjoy, and are entitled to hold and possess an entire equality of privileges with those who call themselves, by way of eminence, the members of Christ's church. But to no privilege do they think their title clearer than to that of an equal voice in the selection of their teachers and pastors, upon whose ministry they attend, and for whose support they pay in proportion to their property. Yet this privilege, this dearest right of Congregationalists, unequivocally confirmed to them by our State Constitution and a succession of legal decisions, is by the pamphlet before us called in question. The exercise of it is there maintained to be unscriptural, and unreasonable; contrary to New England usages, and a *sound* interpretation of our laws."

Again the reviewer says,—

"But we are utterly unable to perceive why there should be an equality in civil concerns, and a perpetual and odious aristocracy, a never dying house of lords and bishops in the church. We cannot perceive how it is possible, that one fifth part of a whole society should possess, *de jure*, not only a negative, a *veto* on the doings of the other four fifths, but that having exerted this power, they should have a right to vote again in the lower body, 'the world,' as it is contemptuously called. When we ask by what means, by what species of merit, this power has been acquired, we are answered that the members of this privileged caste, have been admitted by vote into the aristocracy. Is this power of admission or rejection absolute? Yes. Is there no remedy to compel a church to receive a communicant or fellow it has unjustly rejected? No. Can they reject an applicant because his creed differs from their own, though his moral character be unexceptionable? Yes. Do they require him to say any thing more than that he is a believer in the divine mission and authority of our Saviour? Yes; if the church be one which the authors of this result would acknowledge as a true christian church, he must solemnly assent to all the propositions in which some frail and ignorant man has expressed his religious opinions. If he refuse to do this, he cannot come to the Lord's supper; he is forbidden to do that, which his Master enjoined upon him to do. He is not only deprived of his religious rights, forbidden to perform his christian duties, but, according to the doctrine of this result, his civil rights are infringed. His inalienable civil right is, to have *an equal voice with* ALL *his fellow citizens in the election of those whom he is bound to support.* That right was secured finally to him by our constitution, and has been decided so to be by the highest courts of law, with a unanimity on the part of the judges, almost without example. It is however controverted in the result before us, which was drawn up by Drs Beecher and Porter,—two Connecticut gentlemen, who, it appears, are exceedingly distressed by the ignorance of our courts of laws, and the submission of our people to their authority."

The reviewer then alludes to a clause in the Bill of Rights, in which the Constitution states in clear and unequivocal language, that "towns, parishes, precincts and other bodies politic, or religious societies, shall have the right of electing their own teachers." He proceeds to say, that "no lawyer who makes any pretension to a respectable standing in his profession, would hazard his reputation by denying, that these words gave to parishes, and *all the members* of religious societies, the exclusive right of voting in the settlement of a minister. This was the sense attached to this clause by the Supreme Judicial Court of this state, about twelve years ago, in the case of Avery *vs.* Tyringham and Burr *vs.* Sandwich. In the late convention for the revision of our constitution, though it was known that our Supreme Judical Court had decided "against the high pretensions of church members," yet in the discussion of the third article of the bill of rights, no "attempt was made to restore the usurpations of the church." The burden of the debate related to the support of religious worship by law. In reference to these facts the reviewer says;—

"Upon the ground of this statement of facts, which cannot be disproved or denied, we pronounce this result to be a literary curiosity, unique for its fearless assertions, for its contempt of judicial authority, and of the opinions of a whole people. If the gentlemen who prepared it had stated fairly, that Judge Parson's decision was made nearly fifteen years since, that the Convention had been since assembled and after full deliberation had left the law as Judge Parsons had pronounced it, but that still neither the Supreme Court, nor the Convention understood the legal question, we might have praised their frankness, though we should have smiled at their presumption and vanity."

After giving a brief statement of the particular case [at Groton] which occupied the attention and called forth the result of this counsel, the reviewer quotes the following passage of the result.

"So far as we can learn, but *one* denomination of professed Christians in the State, have given any evidence of approbation of the law, [which decides the right of electing the pastor to be in the whole people,] or sought to avail themselves of it, and *that* a *recent*, and, compared with the *freemen* belonging to other denominations, a *very small* denomination."

"What, [says the reviewer,] are we to understand by this? That the liberal Christians are a *new* denomination? They are Congregationalists; what were the members of this Council? The liberal clergy are, and always have been received as members of the Convention of *Congregational* ministers. One of them is Treasurer of that body. Is it competent in this Council to expel from the bosom of the church a large portion of the Congregational clergy and parishioners in the State? Are these the first fruits of this importation of followers of the Saybrook Platform? Why this contemptuous suggestion of the 'recent' origin, and of the 'small' number of the liberal Christians? The laws in question do not apply to the Catholics, the Episcopalians, the Baptists, the Universalists, and the Methodists. They were designed for the Congregationalists—and will this Council, as christian ministers, dare to say, that in the *Congregational* church the liberal Christians are 'a very small' party? They know it to be otherwise; and as to their opinions being 'recent,' we may refer these gentlemen to Sir Isaac Newton and John Locke, or to President Adams, who enumerates many eminent divines of Massachusetts, who held these opinions in his youth, which must have been before the middle of the last century. This language of contempt in which the Orthodox clergy too often indulge, may well be spared. It only proves the want of the true spirit of our holy religion, as well as a conviction that they are unable to meet liberal Christians, on the fair field of argument and scripture."

"In this stage of our remarks," continues the reviewer, "we would advert for a moment to the arrogant style of this Result. No bishop of the Romish or English church, would dare to use language so haughty, and insulting towards the great mass of Christians, who are noncommunicants, and who comprise, among us, seven eighths of the christian public. They are contemptuously stigmatized as the 'world,' and lest you should doubt what they understand by this term, they define it to be the immoral, debauched, profane, and unbelieving part of society. You are warned expressly, that if the election of the pastor should devolve upon the non-communicants, there would be an end of all vital religion."

In reference to this assertion the reviewer says,—

"The truth is, that the suggestion is a slander on human nature. There is not the slightest foundation for the fears expressed, that the exercise of the natural rights of the whole christian society would be dangerous to the cause of vital piety. So far from it, we are convinced that the spirit of usurpation over these rights, which has been displayed by the Orthodox clergy and church members, has been exceedingly injurious to the spread of true religion.

In general reference to the pamphlet under review we have the following remarks.

"It would be too severe a trial of the patience of our readers, should we attempt to follow the Result in its rambling course of assertion, argument, and declamation. We can only select, in addition to those we have already noticed, some prominent parts, and show the little reliance we can place, either upon its statements of facts, or of legal principles. There is, throughout, a fearless rashness of assertion but too common in the theological writings of some of our sects. We do not make this remark in a spirit of censure; for we are fully aware, that the habit of dogmatizing, like all other bad habits, soon gets the mastery over our resolutions, and often renders us insensible when we are acting under its despotic influence. We are not, however, casuists enough to decide the precise shade of difference in a moral view, between assertions made at hazard, which those who make them, do not know to be true, and those which are made against knowledge and conviction. Christian charity will induce us to place the almost innumerable errors of fact in the pamphlet under review among the former."

We do not pretend to have given here any thing like a view of the able argument in this review. We have only hinted to some of those passages what we think most fitted to indicate the character of the pamphlet which is the subject of review. Our object is to call attention to the review, which, we trust, will e'erlong be published separately and extensively circulated. We conclude our reference to this review by quoting the closing paragraph.

"We shall not insult the understandings of our readers by replying to, or retorting the sometimes canting, sometimes inflammatory, and sometimes threatening language of this result. Take a specimen; it would not have disgraced a midnight meeting in the *Convent des Jacobins.* 'The reaction which is *begun*, is *but* begun; and if it be *terrible* now, what will it become when an extended sense of injury shall have roused and united the entire mass of Christians of all denominations, whose *rights* are placed in *jeopardy?* —for of all modes of promoting sectarian views, that of *legislation* and *aggression*, is the most hopeless, in a republican government.' p. 62. To us, all this is a sealed book, a mystical jargon. We can comprehend nothing of the existing, or the threatened 'terrible' reaction, nor of 'promoting sectarian views by legislative enactment.'—But one thing we do know, and which these gentlemen do as certainly *not* know—that the people of Massachusetts have a natural sagacity and shrewdness, which will at once enable them to appreciate this result according to its real merit, which, in our opinion, is not such as will entitle its authors to canonization. We feel no apprehension, that our people will, by coaxing or threats, be induced to surrender rights which it cost them one hundred and fifty years of patient but determined efforts to secure."

The subject of the too free use of ardent spirits is receiving at this time an unusual attention from citizens in all ranks of life. The cheapness of liquors, the ease with which licences for selling have been obtained, and the unwise and needless custom prevailing in society, of evincing hospitality by inviting our friends to drink, whether athirst or not, these have done much to bring upon us a state of things in regard to the odious vice of intemperence, which may well strike the reflecting man with dismay, and arouse him to vigorous action in behalf of a remedy of the existing and we fear increasing evil. Several Sermons have lately been published which portray in striking colours the unhappy consequences of the prevalence of this vice. But what we esteem of more consequence, is, that our most distinguished layman are turning their attention to the subject. We have noticed with much satisfaction the stand taken by Governor Fenner of Rhode-Island, an account of which will be found in another part of this paper. Let the example of the leading men in society be what it should be, and much will have been effected towards destroying some of the fruitful sources of intemperance.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

HOW CAN CHRISTIANITY BE EXTENDED IN INDIA?

For many years, this has been a subject of interesting inquiry, and is particularly so, at the present day, throughout Protestant Christendom. I trust the public are now prepared to read, with candor, any speculations written professedly, and let me add, sincerely, with a desire to promote an object, dear to every christian believer and friend to human happiness. If the views which are here submitted differ, in some respects, from those which are generally entertained, let them be duly examined. If there be some expressions, which, as detached from the connexion and argument, the orthodox may consider as peculiarly calculated to rouse the prejudices of their followers, and may be disposed to use for that purpose, the writer protests against the dishonorable though frequent practice of such mutilation; —but still more, against the injustice of imputing to Unitarians, as a body, views which they have never expressed, and there is every reason to suppose, never contemplated.

The times when convictions were produced on the minds of men by miraculous power have long ceased. He, who would influence the mind, must study its nature, and make his advances with an enlightened regard to the intellectual and moral constitution of man. Thus, in every kind of knowledge, the process to secure success is to begin by the most obvious truths. We do not so deceive ourselves as to consider the verbal admission of our axioms, any advancement towards our purpose, if there be no, or but an obscure, comprehension of the terms.—We ask no assent to any revolting proposition. If a prejudice is to be conquered, the intelligent assailant does not meet it at once. He begins his attack at a distance; he asks concession only when it is given voluntarily, or can be obtained; he proceeds step by step, drawing consequence after consequence, until, when he approaches where the prejudice was, it is gone; it no longer exists.

Why should not precisely the same method be adopted for the propagation of Christianity? A different plan has been pursued for ages; millions have been expended and are now expending for this great object, with what disheartening result, every one knows. Efforts are still made, without any change of system, with the same zeal, and will doubtless continue; for besides better motives, they favor sectarian influence where these exertions originate, and that unfortunately, will not cease to be a consideration, while love of power and consequence is the characteristic of man.

The scriptural doctrines of the New Testament, presented without the mystical additions of Greek philosophy and Roman superstition, undoubtedly afford a brighter prospect of ultimate success, than what has heretofore been offered to the Hindoos as Christianity. But are our views of the steps to be taken, in order to effect conversion, correct? Can we expect that the Hindoo will be induced to give up, at once, all those prejudices, which have been rooted in his soul, from his earliest thoughts, and strengthened by the almost inconceivable force of education? Shall we insist that his first step shall be a complete assent to *every* thing *we* find in the scriptures and believe? If so, I fear our success will little surpass the almost fruitless efforts of our orthodox predecessors.

It appears to me, the progress of conversion in the mind of Rammohun Roy has pointed out to the enlightened and observing christian, the very course that is to be pursued. The christian scriptures contain many principles in morals, which have ever prevailed among civilized nations. To these, the well disposed mind in every country will assent. But they contain morals of a purer and higher character than can be found in any other system. These, if examined as to their practical effect, will be found admirably adapted to the nature of man, calculated to elevate his affections and increase his felicity. There is a charm in these, which cannot but render them acceptable, whenever they are understood. Let them be well understood, and they prepare the mind for those sublime conceptions of the attributes of the Deity, which are so amply unfolded in the instructions of the Gospel;—for all the glorious hopes and high doctrines, which crown the Christian's anticipations of an eternity of bliss. To an understanding familiar with these truths, it cannot appear incredible nor surprising, that HE, who orders all nature, within the sphere of man's interests, for the good of man, should, for the good of man, give a power to the promulgator of his truth to control nature, so far as might be necessary to establish the divine authority of his mission; nor that he who inspires man with more intelligence than a brute, and one man with more than another, should have inspired the man Christ Jesus, with a still higher intelligence, suited to the exalted purpose of raising uncounted millions of immortal souls from earth to heaven, by acquainting them with their God, their duty and their destination.

I have read Rammohun Roy's works and history with attention. It appears to me, that his advances in belief have proceeded much in the order I have described. It was the order of nature; and he, like a great philosopher as he certainly is, adopted a plan of gaining his countrymen to christianity, suited to the constitution of the human mind, and prosecuted it in his writings.

That the Orthodox should denounce this powerful man is not surprising. He can never be expected to favor *their* views, nor gain them proselytes. Much of what they call the *vital* part of christianity, he will never find in his Bible. But there seems to be likewise an anxious curiosity among many Unitarians, to know whether Rammohun Roy is a Christian like themselves, believing in the *inspiration of the Scriptures*, and the *miracles* of Christ and his Apostles. If not, they appear to take it for granted that he cannot be a suitable assistant in the establishment of Christianity in India. Without knowing, precisely, how far his faith extends, on these points, I cannot see the justice of such a conclusion. Three or four years ago, though a zealous defender of the "precepts of Jesus," I think there are strong grounds to suppose that he was not, then, a believer in these articles. Let this be admitted, and what then? If we *ever* see Christianity established in that country, the converts to it *must* go as far as Rammohun Roy had *then* gone, before they can be expected to believe in inspiration and miracles, for these are the highest claims we make on human faith. Whatever *he* may believe, it must, I think, strike every sober reflecting mind, that it is far from desirable that he or any other christian teacher should propose these articles, among the first, to a Hindoo infidel.

What was the purpose of *miracles?* To confirm the authority on which the doctrines of Christ were uttered. But they make no part of his doctrines, and they cannot be seen by us. If I cordially believe in all that Christ and his Apostles taught of God, of his attributes and will, of the mission of the Redeemer, of man's duty, of his future existence and accountability—if I believe all this, and make it the rule of my faith and practice, without knowing that a miracle was ever performed, am I not a Christian? Even with us, among the different kinds of evidence which recommend the doctrines of the Gospel, one species will strike one person as the most satisfactory—a different kind will be better suited to the mind of another. To *my* mind, the *internal* evidence of their truth has ever been that, on which I could dwell with the most unwavering conviction. Every thing revealed of the Deity is in perfect harmony with the stupendous wonders of his works; the duties required of man all point to his felicity; and the revealed destiny of man is worthy of the eternal Creator.

To those who rely on the historical evidences of Christianity, I admit that the *record* of miracles descends to us, resting on the same authority as that of the doctrines of the Gospel; and that if the former be disbelieved, the credibility of the latter, *on this particular ground of belief*, must be weakened.

What follows from a belief in the *inspiration* of the scriptures? That they are true. But it is certain there are many, very many, who have the most unhesitating confidence in the truth of the New Testament, who believe it was penned from a knowledge of well authenticated facts, by writers who, as Saint Luke affirms of himself, "had a perfect understanding of all things from the very first." Such persons see no occasion for any thing beyond information and integrity, and find no pretensions to any other agency, in the writings of the Evangelists and Apostles.

Now, are we sincerely desirous to have Christianity established in the pagan regions in India? Then let us reconcile ourselves to what are probably the only means by which it can be accomplished. If we would operate effectually on the mind, we must take the mind as it is. Men do so for the worst of purposes, every day, and why should we not, for the best? For this plan of conversion, we have the very highest authority. The Apostle Paul's conscientious devotion to the cause of the Gospel will not be questioned; yet *he* did not insist that his Jewish or Gentile proselytes should at once relinquish all their prejudices. He knew that was impossible. "Him that is weak in the faith, receive ye," was his maxim, and it was founded on that consummate knowledge of human nature, which he displayed in many instances. This principle was carried even too far, by the immediate successors of the Apostles, for they admitted the Platonic philosophers within the pale of the church, retaining some of their mystical tenets, which, unfortunately became incorporated with the prevalent faith, and have so been handed down to the present day; not in the canon of holy writ, but in the traditions of men.

Is it said, "this would be the case again, with the pagans of India."—I answer, the circumstances are essentially different.—Christianity was then new and weak. It has now the support of kings, emperors and enlightened nations, and has the antiquity of eighteen centuries to give it character. The scriptures which contained the new dispensation were then dispersed; some believers had one portion, some another. They are now, and long have been, united in one volume, containing the entire faith of the followers of Christ. Superstitious rites may be combined with this faith, absurd creeds and false doctrines may be propagated with it; but no man nor body of men, since the art of printing, can add a sentence to the sacred text. There was, too, an analogy between Plato's *three principles*, or Trinity, and the Christian's *Creator*, *Messiah*, and *Holy Spirit*, or divine influence, which analogy is not to be found in the Pagan superstitions of the East, with any of the real doctrines of the Gospel.

We may then be confident of the inviolability of our holy religion. Let us rely on its superlative excellence, and found our hopes of complete success, ultimately, on this undoubted truth,—that the honest and cordial reception of *any portion* of Christian faith, among Pagans, is a *good preparation* for the reception of the *whole system*. Let us realize in our plans of conversion, what we must, in practice, that the force of education is a powerful barrier, and must be progressively overcome. Aiming at too much, at what is impossible, Missionaries have effected little or nothing. Let us adopt the course which an enlightened knowledge of the human mind would dictate; let us

learn of the philosopher of the East, who best knows his countrymen, how our efforts should be directed, and there is yet strong ground to hope they might be crowned with eventual and possibly speedy success.

These views, it is willingly admitted may be incorrect. The writer will only add, that they were not rashly adopted;—that they are the result of reflection, and have been confirmed, to his mind, from having observed the wonderful power of education and habit, on religious belief, in countries where it was materially different from his own.

ZUINGLIUS.

FOR THE CHRISTIAN REGISTER.

MR EDITOR—A good selection of reading lessons for young scholars has long been much needed, and is now happily supplied by "The Third Class Book," published by Hilliard, Gray & Co. This little volume indicates great purity of taste, excellent judgment and unostentatious piety in the compiler,—and possesses the greatest possible merit for a juvenile collection,—viz. that genuine simplicity, which never fails to be felt and understood by childhood. The remarks in the preface, with regard to accent and pronunciation, are, we think, perfectly just. We have frequently seen scholars confused by marks of this kind; and have known them to read simple sentences in a very blundering manner, merely because their attention was divided between the sense and the printing. Good reading cannot be taught in this mechanical way; a thorough knowledge of the construction of language might as well be taught by machinery. What a child understands, he will naturally read well; and to hear a sentence read once in natural and appropriate tones, will do more toward forming a good reader than all the accents and italics in the world.

AN INSTRUCTER.

MORAL AND RELIGIOUS.

The Annual Meeting of the Female Society of Boston and the vicinity, for promoting Christianity among the Jews, will be holden, at the house of the first Directress, No 2 Bowdoin Place, on Tuesday the 15th inst. at 3 o'clock P. M. A general and punctual attendance is requested.

OTAHEITE. One of the officers on board of the United States' Sloop of War, Peacock, in a letter dated at Otaheite, August, 1826, gives a very encouraging statement respecting the improvements that have been effected in the manners and morals of the inhabitants of Otaheite. There are five missionaries. We are told that they "have established order, and something like a civilized state of society among the natives."

RUSSIAN BIBLE SOCIETY. The Russian Bible Society, whose permanence has for some time past been doubtful, has at length yielded to the decrees of the civil power. Its officers have been dismissed and its operations ceased.—There are now about 200,000 copies of the scriptures in different languages in the stores.

The circulation of the Scriptures in the Russian empire for several years past, is said to have been the means of raising up, in various parts of the empire, a body of Christians who have renounced the Greek Church, and who meet on the Sabbath to read and study the scriptures, which they acknowledge to be the only rule of faith and practice.

The question has been agitated with some warmth in New York state, whether it is lawful for a man to marry his deceased wife's sister. This is forbidden by the Constitution of the Presbyterian Church. Two pamphlets have appeared on the subject of a repeal of this article of the Constitution. At a late meeting of the Presbytery of Newcastle, in the state of Delaware, it appeared that nine members were in favor of repealing and twenty in favor of retaining the article.

An individual has confided fifty dollars to the Committee of the American Tract Society, to be offered by them as a premium to the author of the best Tract on the Evils of Lotteries.

A petition has been drawn, and is to be presented to the Mayor and Alderman, praying that special licences may not be granted for retailing ardent spirits on the Common on public days, such as election, fourth of July, &c. The following copy is given in the Daily Advertiser of of Thursday. We doubt not it will receive the candid attention of these gentlemen, and that the course they pursue, in relation to this subject, will be such as the honor of the city, and the cause of order, and good morals demand. We hope too, that the petition will not be presented without a proper array of respectable names.

To the Honorable the Mayor and Aldermen of the City of Boston.

The subscribers, citizens of Boston, respectfully represent to your Honorable Body, That they and many respectable inhabitants of this city, view with great regret, the custom of granting special licenses for the retailing of ardent spirits near to, and upon the Common, on Election days, and on the Fourth day of July, annually. They are aware that this custom is sanctioned by long usage; but they believe that it has a very immoral tendency, and is productive of consequences deeply to be lamented by all citizens who feel an interest in the order, quiet, and good habits of the city.

Not to insist upon the fact, that the great number of retailers of ardent spirits who are licensed by the year, many of whom are located in the vicinity of the Common, renders such an increase of licenses for those particular days, unnecessary for the accommodation of the citizens generally—(if the sale of ardent spirits mixed, can ever be considered as a necessary accommodation to the public.) The subscribers would particularly advert to a circumstance, which of itself, appears to them to present a very sufficient reason for the discontinuance of this custom, viz:—That the allurements to an improper use of intoxicating liquors are more especially presented, on such days to children and young persons, who are neither possessed of similar means of procuring such liquors, nor exposed to like inducements to use them, on any other occasions!—and it is believed that the foundation of habits of intemperance, and of other concomitant vices, are laid in many young persons, by the excesses into which they are drawn at these times.

Your petitioners refrain from enlarging upon this subject as they well might do—being persuaded that your Honorable Body, by turning your attention to the subject, will readily detect the evils proceeding from this custom; and that the spirit of improvement which distinguishes the City Authorities, will induce them to take every judicious step towards abolishing the evil.

Wherefore your petitioners respectfully request your Honorable Body to take this subject into your consideration; and if it shall be thought advisable and practicable so to do—to refuse in future to grant special licenses for the sale of ardent spirits on the Common, on Election days, the Fourth day of July, and all other similar occasions.

WEST INDIA ECCLESIASTICAL ESTABLISHMENT. The British West Indies are divided into two dioceses—Jamaica and Barbadoes, with the leeward islands. Each of these has now a resident bishop and deacons, &c.

Jamaica is divided into 21 parishes, which contain 32,805 slaves. It has 21 rectors, and 24 curates, 21 churches and 20 chapels, which will seat about 12,000 souls. Besides these, are 30 places of the established church.

Barbadoes, and the twelve islands included in the same diocese, have forty-one churches, 10 chapels, 43 clergy, 43 catechists, 28 parsonage-houses, and 10 school-houses.

LITERARY.

New French Dictionary. A new French Dictionary has been published at Paris in one octavo volume, on the plan of Johnson's English Dictionary, enriched with examples taken from the best writers of the last two centuries—By M. Noel, Inspector General of the University.

Spanish Biography. M. Jose Gomez de la Corsina, and several other Spanish writers, have been commissioned by the king of Spain to prepare for publication a Biographical Dictionary, containing memoirs of all Spaniards who have rendered themselves distinguished, from the earliest times down to the end of year 1819. Orders have been sent from Madrid to throw open all the archives and libraries of the kingdom to the editors of this grand national work, and the various authorities in the country are directed to contribute whatever documents they may have in their possession. The assistance of learned foreigners has also been requested.

Mr Cooper, the author of the Spy, &c. will publish in the ensuing fall another novel, entitled *The Red Rover of the Seas.*

New Translation. The National Gazette announces the appearance of a translation of the French Novel of the Towers of Helvin, by M. Keraty, a member of the Chamber of Deputies, from the Department of Finisterre. The translator is a Philadelphian. The original is a spirited and favorite production.

Dr Drake, late Professor of Materia Medica in Transylvania University, has resigned, and proposes to remove to the Eastern States.

The Annual Commencement of the Medical College of South Carolina, took place on the 18th inst. The institution is said to be in a flourishing condition.

FOREIGN INTELLIGENCE.

FRANCE. The Boston Courier of Tuesday, furnishes the following abstract of the proceedings of the French Government relative to the Slave Trade.

The French papers recently received, contain copious details of the proceedings in the Chambers, respecting the law regulating the press, and the slave trade. At the sitting of the Deputies on the 14th of March, M. de Martignac, reporter of the committee considered that the slave trade could no longer be tolerated in a country where light had made so much progress. The law of 1818 was evidently ineffectual, because the traffic continued in spite of the law. He then combatted the different arguments advanced against the project, and repelled the assertion that it had been brought forward in consequence of the influence of England. The Court of Cassation had decided that the persons aiding and abetting the slave trade, although not guilty of the act, were liable to the punishment provided by the law of 1818. This jurisprudence had not been completely adopted by the Royal Courts.—The present law was calculated to remove these inconveniences. The different articles of the project then underwent consideration, after which it was adopted by a majority of 225 against 5.—The Chamber of Peers assembled on the 24th of March, when the law project on the slave trade as amended by the Deputies and sent back to the upper house, was adopted by a majority of 154 against 4.

The clergy of St Petersburgh have expressed to the Emperor Nicholas their ardent wishes in behalf of the cause of the Greeks, which representation it is said made a very deep impression on the mind of this pious monarch.—The King of Prussia has appointed four deputies of the provinces of the Rhine, and four royal commissioners, to make a report on a modification of the project for introducing the Prussian law into the Rhenish provinces.

FROM ENGLAND. By the arrival of the Dalhousie Castle at New York, Liverpool advices to April 16th are received. The following summary of the most important intelligence by this arrival, is given in the Daily Advertiser.

She, [the Dalhousie Castle,] brings the important intelligence of the appointment of Mr Canning, as First Lord of the Treasury, in place of the Earl of Liverpool, and the consequent resignation of seven of the Cabinet Ministers, viz. the Lord Chancellor, Eldon, the Duke of Wellington, who resigns the offices of Master of the Ordinance and also of Commander in Chief, Earl Bathurst, Mr Peel, the Earl of Westmoreland, Lord Bexley, and Lord Melville. It is said also, that many persons holding subordinate appointments go out of office, among whom are forty persons who have received their appointments under the Duke of Wellington. The resignation of the Duke of Montrose, as Lord Chamberlain, the Marquis of Graham, as Vice Chamberlain, and the Duke of Dorset, as Master of the House, is also mentioned.

There are only speculations as to the successors, such as Mr Copley or Mr Brougham for the Chancery, Mr Huskisson in the place of Mr Peel, Mr Robinson in place of Lord Bathurst as Colonial Secretary, and to be called to the House of Lords, Lord Granville to be Secretary for Foreign Affairs, &c. It is said also, with much, probability, that overtures have been made to the Marquis of Lansdown to form a part of the new administration, and that they have not been rejected. The Duke of Clarence is appointed Lord High Admiral. This revolution appears to have had little effect on the public funds.

Of the seven retiring ministers, whose names we announced, we have to state, that Lord Bexley has signified his wish to recal his resignation of his office, and of his seat in the Cabinet.

It is said that Mr Canning refused to accept the place of Prime Minister unless he should be left at liberty to form a cabinet according to his own views, and that this condition had been agreed to by the King.

It is certain that Mr Canning has assurances of the cordial support of the King, and that the resignations have been accepted without hesitation.

A committee of the House of Commons, has recommended an appropriation of 50,000*l.* to facilitate the emigration, to North America, of 1200 families, from the distressed districts of Lancashire, Yorkshire, Renfew and Lanark.

Beethoven, the musical composer, whose illness has frequently been mentioned, died at Vienna, Feb. 26.

In an article in the Asiatic Journal for April, on "the disturbed State of China," it is asserted, that the Empire is much agitated by internal commotions. The inhabitants of Formosa have been in a state of insurrection against the Chinese government, for the last year. The mountaineers descend and distress the people of the plains. In the N. W. of China there are serious disturbances. But the most alarming affair is a rebellion against the throne of China, originating with the Mahometan tribes in Western Asia. The Hong merchants and others in Canton have subscribed a million and half of *Taels* out of their incomes.

CONSTANTINOPLE, March 7. The accession of Count Guillemont, the French Ambassador, to the proposal made by England and Russia, in favor of the Greeks, is now confirmed. It is said, however, that the Reis Effendi has given him, verbally, a negative answer.

CONSTANTINOPLE, March 10. Since my last letter, which announced to you the energetic conduct of the new Russian Ambassador relative to the pacification of Greece, no very important change has taken place. The English Ambassador, M. Stratford Canning, has yet received no answer from the Divan to his note of Feb. 5th, and as the conversations of the Reis Effendi to this minister, as well as to M. Ribeaupierre, leave little hope of obtaining the consent of the Porte to their propositions, it is reported that the two Ambassadors have agreed to await an appointed day to take conjointly some very energetic step.

FROM RIO JANEIRO. The ship Minerva, Capt. Hammond, arrived yesterday from Rio, whence she sailed on the 17th of March. We learn by her arrival that the country was in a most deplorable condition. Business was at a complete stand, and the paper money of the country greatly depreciated.

Com. Brown had captured nine Mexican vessels from a fleet consisting of 16, and the remainder would probably share the same fate.

It is further stated that Com. Brown had had an engagement with the Brazilian squadron and had captured 17 sail of vessels. Accounts had also been received of an engagement between the contending armies, and that the Brazilians were defeated with the loss of 3000 men, including their Commander in Chief.—*Gaz.*

SUMMARY.

Mr Carter, one of the Editors of the New York Statesman, and author of the series of interesting letters from Europe, which have appeared in that paper, has just arrived in New York, having spent upwards of two years in travelling in England and on the Continent.

Humane Society. At the annual meeting of the Humane Society of Massachusetts, on Tuesday last, the following officers were elected for the year ensuing, viz.

Hon. William Spooner, M. D. President.
Samuel Cobb, Esq. 1st Vice President.
Jonathan Amory, Esq. 2d do.
Henderson Inches, Esq. Treasurer.
Rev. Charles Lowell, D. D. Cor. Sec'ry.
Francis J. Oliver, Rec'g Sec'ry.
Trustees.—Benj. Rich, Esq. Dr John C. Warren, John Heard, jr. Esq. Hon. Peter O. Thacher, Rev. Francis Parkman, Joseph Coolidge, Esq.

The Exhibition of Paintings at the large new rooms in the Athenæum, commenced on Thursday. The collection is said to be very valuable, and worthy of the examination of those who have a taste for this elegant art.

Banks. The semi-annual returns of the Banks in this commonwealth were made up on Saturday last, according to law. Below are the returns of those in this city, showing the amount of specie on hand, together with the capital of each annexed.

	Specie.	*Capital.*
American,	$46,000	$500,000
Boston,	56,000	900,000
City,	24,000	750,000
Columbian,	38,000	500,000
Commonwealth,	34,000	500,000
Eagle,	51,000	500,000
Globe,	109,000	1,000,000
Manufac. and Mech.	56,000	750,000
Massachusetts,	111,000	800,000
New England,	43,000	1,000,000
North,	23,000	500,000
State,	37,000	1,800,000
Suffolk,	171,000	750,000
Union,	73,000	800,000
Washington,	21,000	500,000
	$893,000	11,550,000

In June, 1826, the specie in the same banks amounted to $735,000;—in December, 1826, to $846,444.—*Courier.*

The new Legislature of Rhode Island met at Newport on Wednesday last. Gov. Fenner is re-elected. On this occasion, it has been usual for the Governor to treat the citizens. This year, he omitted doing it, and gave the sum, which would have been expended for a collation, to the School Committee of Newport, towards the support of the free School in that place. A very laudable act. And what renders it more judicious and meritorious, he says he was induced in part to do this, by the consideration, that on these occasions some of the people indulged to excess in drinking and he wished to show his disapprobation of intemperance and to assist in preventing it.

Election of Representatives. On Thursday, the inhabitants of this city assembled in the several wards and voted for thirty Representatives to the next General Court. There were several tickets, and the votes were so divided that only eight or nine of the thirty were chosen.

Those who are known to be elected, are Nathan Appleton, Samuel Austin, jr. John Brazer Davis, Francis Jackson, Thomas Kendall, J. C. Merrill, Samuel Perkins, and James Savage. We understand that Joseph Austin is also probably elected.

When our paper went to press, the official returns had not been made from all the wards.—Another election will probably be held, to fill up the vacancies.

Handbills have been received from the Baltimore Patriot-office, with an account of a great Administration Meeting in that city.

The N. Y. Chronicle lately gave a melancholy picture of the prevalence of dissipation among some of the youth of that city—and of the impending wretchedness to them and their parents and other connexions.

MARRIAGES.

In Billerica, by Rev. Mr Whitman, Mr Jacob Sleeper, of this city, to Miss Eliza Davis, of the former place.

In Salem, on Tuesday evening last, Mr Robert Reeves, to Miss Sarah R. Edgar.—On Monday evening, Capt. Thomas C. Whittredge, to Miss Susan L. Mead.

In Portland, Mr Joseph Ilsley to Miss Rebecca Rolf.—Mr Thomas H. Darling, merchant, of Boston, to Miss Susan Cobb

DEATHS.

In this city, Ellen Dodge, aged 1 year, youngest daughter of Dr Ezekiel D. Cushing, of Hanover, Mass.

In Roxbury, on Tuesday evening, Mr Ebenezer Goddard, aged 75.

In Malden, on Tuesday, Col. John Popkin, in the 85th year of his age. He was an officer of the army in the Revolutionary War.

In Salem, Ms. Frederic Augustus Parker, M. D. aged 37. He was a native of Billerica, and son of Col. Joseph Parker;—graduated at Harvard college in 1813, in the same class with the late James F. Dana, and died within one week after the Professor. He was a gentleman of amiable disposition, and held a respectable rank in the medical profession.

In Westford, on the 3d inst. Capt. Enoch Cook, in the 85th year of his age, a patriot of the Revolution—and was in the battle at Bunker Hill in 1775, and at Saratoga in 1777, when Gen. Burgoyne surrendered his army.

In the City of New York, Hon. RUFUS KING, aged 73, a distinguished Statesman, and native of Massachusetts, in the Legislature of which State he commenced his public life. He was, for many years, a Member of the Senate of the United States, and for two periods Ambassador to Great Britain. He has remained on earth but a few months after his intimate and valued friend the late Gov. Gore.

In Lexington, Ky. 3d inst. Mr Charles Williams, and on the same day, Hannah, his wife, each of them at the advanced age of 90 years. When married they were each 22 years of age: they lived together 68 years, died wirhin 12 hours of each other, and were interred in the church yard on the same day, and in the same grave.

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.

April 28, 1827.

THIRD CLASS BOOK.

HILLIARD, GRAY & Co. have just published the *THIRD CLASS BOOK;* comprising Reading Lessons for young scholars.

Preface. The principal end in view during the compilation of this work, has been to present to the younger classes in our common schools, a book not only adapted to their intellectual capacities, but also adapted to their sympathies and feelings. A story may be perfectly intelligible and powerfully interesting to a child; and at the same time the interest it creates and the feelings it excites, are those which should belong only to maturer years. For a reading lesson, a story should possess just interest enough to engage and fix the attention of the reader; any thing short of or beyond this effect, is aside from the purpose.

A negative merit this work also claims, of not being a pronouncing Reader, of not having its emphatic words italicised, of not having any shred or patch of the key sheet on its pages. With all due deference for the opinions of others, and with a due sense of the use of marks and accents in a Dictionary or Spelling Book, where they can be studied and applied; the compiler cannot but think them entirely out of their place in a reading book, as obstacles and hindrances to a clear, smooth, unhesitating enunciation.

Instructers and School Committees are requested to examine this work. may 12

GEORGE WHITE.

THIS day published by N. S. SIMPKINS & Co., Court-street, *GEORGE WHITE* or *THE GENEROUS BOY.*

This beautiful little story is thought to be admirably calculated to imbue the minds of the young with the true principle of a generous and forgiving disposition.

Likewise for sale children and youths books, suitable for Juvenile Libraries. Hymns on sheets. Rewards of Merit, with a short hymn adapted to the capacities of young children, attached to each reward—price from 4 to 25 cents per dozen.—Class papers, &c, for Sunday schools. may 12

EVANGELICAL MISSIONARY SOCIETY.

THE Annual Meeting of this Society will be holden, Wednesday, the 30th instant, half past 6 o'clock, P. M. in the Vestry of Federal-st. Church. The Trustees are desired to meet at the same place, at 6 o'clock. A discourse will be delivered in the Church, Federal-street, before the Society, at 1-2 pas 7 o'clock.

A BRADFORD, *Secretary of the Society.*

May 12.

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets, the ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For May 1, 1827.

CONTENTS.

Pauline. Religious Worship in a Lunatic Asylum.—The Gentleman in Black. Painters. Authoresses.—Women. Gaspar Wesseling. Lady Florinda Bellasyse. The Spells of Home. The Tax-Gatherer. Biography of M. Malte Brun. Bathmendi—A Persian Tale. Macvic Ian—A Tradition of the Western Highlands. Anecdotes. Literature in Paris. New White Paint. Specific Gravities. Improved Melting Pots. Figure of the Earth. A Wise Jury. Beauty.

JUST published at 81 Washington-street, and for sale also by HILLIARD, GRAY & Co. & BOWLES & DEARBORN, A Discourse on the good and evil principles of human nature, delivered before the first Congregational Society in Scituate, on the Lord's Day, February 18, 1827. By Samuel Deane, Pastor of the Second Church in Scituate, price 17 cents.

April 28.

LIBERAL PREACHER.

THE following gentlemen approve the plan of the work, of which the article given on our first page, is the Prospectus,—and the greater part of them are to be contributors: viz.

Rev. Dr Ripley, of Concord; Rev. Dr Porter, of Roxbury; Rev. Dr Bancroft, of Worcester; Rev. Dr Ware, Professor of Divinity in Harvard University; Rev. Dr Kirkland, President of Harvard University; Rev. Dr Thayer, of Lancaster; Rev. Dr Pierce, of Brookline; Rev. Dr Kendall, of Plymouth; Rev Dr Channing, of Boston; Rev. Dr Flint, of Salem; Rev. Dr Parker, of Portsmouth; Rev. Dr Willard, of Deerfield; Rev. Professor Norton, of Harvard University; Rev. John Brazer, of Salem; Rev. Henry Ware, of Boston; Rev. James Walker, of Charlestown; Rev. F. W. P Greenwood, Rev. J. G. Palfrey, Rev. Jared Sparks, Rev. John Pierpont, of Boston; Rev. Orville Dewey, of New Bedford; Rev. Convers Francis, of Watertown; Rev. E. Q. Sewall, &c. &c.

TERMS.

1. Each Monthly number will contain one Sermon of usual length, or two short Sermons, handsomely printed with a new type, (of which this is a specimen,) on superfine paper.

2. Price, one dollar a year, in *advance,* or one dollar fifty cents, if not paid in six months.

3. For obtaining five subscribers, a copy gratis one year. Such subscribers being responsible. Or,

4. *Five* or more persons uniting, and forwarding their names to the publisher, *as subscribers, at one time, together with their payments,* may receive the work for the year, at *eighty cents.*

5. All subscribers to be furnished from the commencement.

6. An Index and Title-page, suitable to be bound with the Volume, will accompany the Twelfth Number.

7. All Communications, respecting subscriptions, and the pecuniary concerns of the work to be made to the publisher, John Prentiss, Keene, N. H.

☞Those who may wish to become Agents will receive the usual commissions.

☞If the encouragement confidently expected is realized, a number for June, 1827, will be issued.

☞Gentlemen holding subscription papers are requested to return the names, or the number, (if agents) they will be responsible for, as soon as the 10th of June next.

Subscriptions received by Bowles & Dearborn.

may 12

ESTHER.

IN the press, and will be published next week, "ESTHER, by the author of Sophia Morton."

This is of a character similar to those books for children, heretofore published at this office, and is confidently recommended to those who are particular in their selections of books for children. may 12

AT the Christian Register Office may be obtained, at reduced prices, the following Books.

Campbell's Four Gospels,
Do. Systematic Theology,
Spark's Inquiry,
Cappe's Sermons,
Buckminster's Sermon,
Yates' Vindication of Unitarianism,
Mrs Cappe's Memoirs. may 12

SERMONS

BY JOHN VENN, Rector of Clapham, near London, published and for sale by *R. P. & C. WILLIAMS,* No. 79, Washington street.—These Sermons are printed on fine paper, with large type, in two volumes 8vo.; they have been well received, and highly recommended by those who have perused them—suffice it to give the following quotations from the Christian Observer:—

"Seldom have we found a wider range of pieces within so short a space, from which to select specimens of real eloquence of feeling, the energy of a sanctified imagination, and the soarings of moral sublimity.

"There is nothing *cold blooded* in the occasional profound and moral reasoning of Mr Venn. There is withal an elevation of tone, a depth of feeling, a towering imagination, which seems to indicate from whence these reasonings flowed.

"Sermons like the present, so well calculated for general perusal; so strictly according to the unearthly spirit of Christ's Religion, and yet so measured and judicious; in a word, so instructive, yet so taking; we think should by no means on any principle be hid from the great congregation. may 12

PRONOUNCING TESTAMENT,

FOR THE USE OF SCHOOLS.

AS the Spring Schools are now opening, *LINCOLN & EDMANDS* respectfully call the attention of School Committees to the *PRONOUNCING TESTAMENT,* in which all the proper names, and many other words are accented, to lead to a correct pronunciation. Nearly 30,000 copies of this work have already been called for, and it has exerted a very powerful influence in exciting attention to the subject of correct pronunciation, and establishing habits of correct speaking. Well printed from stereotype plates, on good paper.

In numerous towns, the School Committee have given particular directions for the introduction of the Pronouncing Testament; and the attaching of Walker's pronunciation to the work, will undoubtedly render the Testament a more universal companion in schools. Early habits of pronunciation are difficult to be changed, which renders it important to acquire those habits which are correct. The Spelling Books, which are now fast coming into use, are founded on the principles of Mr Walker; and it cannot fail to be beneficial to have reading lessons marked agreeably to the same principles.

☞The Pronouncing Testament may also be obtained at the office of the Christian Register. may 12

TO SCHOOL COMMITTEES.

LINCOLN & EDMANDS, 59 Washington-street, Boston, publish and keep for sale Kelly's *FIRST* AND *SECOND SPELLING BOOKS.*—These books are going into use in all parts of the country.—They have been made, and adapted to the use of Schools, with much care and expense

The price of the *First Spelling Book* is only 8 1-3 cents each by the dozen, and is sufficiently large for beginners. The price of the *Second Spelling Book,* is 16 2-3 by the dozen, and contains 168 pages, comprising the *Elements* of the English Language, and lessons in *Orthography* and *Reading.* The importance and economy of putting the subject matter of spelling books into 2 volumes, will be apparent to every one on the least reflection. The reading lessons in *these books,* are made easy, and by a new and happy method are prepared to facilitate improvement; this circumstance alone renders them, to the *inexperienced learner,* desirable and valuable reading lessons. Some of the best judges in our country, and all teachers who have used *Kelley's Spelling Books,* uniformly concur in the opinion, that for the neatness of execution, for correctness of orthography, and for the simplicity of the method of showing a just pronunciation, as well as for the arrangement generally, they are superior to all other books with which they are acquainted. As youthful instruction requires the use of the best elementary books, and as different publications of this nature possess different degrees of merit, of which those may not be aware, who have not compared them, School Committees and Instructers are invited to call and receive a copy of the above books, gratuitously for examination.

☞These books may be obtained also of Whipple & Lawrence, Salem; Childs & Sparhawk, Portsmouth; Wm Hyde, Portland; and of booksellers generally. may 12

TEACHER WANTED.

WANTED; a teacher to take charge of a school in one of the western cities. An individual qualified to conduct a school of the highest class would receive a liberal compensation.—It is desirable that he should also be qualified to officiate occasionally in a Unitarian Church. Application, with references will be received at this office, and more particular information given, at this office. may 12

POETRY.

FOR THE CHRISTIAN REGISTER.

REMONSTRANCE OF THE VERB *TO LIE.*

Whereas, in times long since pass'd by,
The founders of the English tongue,
Adopted me, the verb *to lie*,
Altho' from vulgar Saxon sprung;
And kindly guarantied to me,
The hope of immortality.

And whereas, I can truly boast,
How faithfully I've serv'd;
And never shrunk me from my post,
Nor from my duty swerv'd,
But oft to thought have given birth,
Of orators that shook the earth.

And whereas, vulgar tongues of late,
Have done me great disgrace,
And forc'd a substitute to wait,
Who poorly fills my place:
Nay, even learned men who use me
With guilty heedlessness abuse me.

There is a word resembling me,
In many an outward feature;
But look into his heart, and see
A false and *lying* creature;
Yet so well known a character,
From him I scarce have cause to fear:

'Tis from an honest friend alone,
Not wearing my complexion,
Nor e'en one feature of my own,
Except in one inflection:
On him they sieze, and rudely try,
To make him *lay* where I should *lie*.

I call upon the Quarterly,
My righteous war to wage:
And Edinburgh fraternity,
The censors of the age:
Of cold neglect, shall I complain,
E'en of the North American?

The haughty Byron, as he strode,
With head too proudly high,
Not recking upon what he trod,
While aiming at the sky,
He stumbled o'er me in the way,
And flat he fell: "there let him lay."*

A learned barrister I sought,
To advocate my cause,
But found him leaguing in the plot,
To violate the laws,
So turning on his heel away,
Observ'd 'an action would not *lay*.'

And whereas, nothing now remains,
To save me from oppression,
Since every claim on justice gains,
Nought but a new aggression;
The last resort of the oppress'd—
I enter here my firm protest. D....

*See Child Harold's pilgrimage, Canto iv. apostrophe to the ocean.

EDUCATION.

FEMALE EDUCATION.

We lately gave some extracts from the American Journal of Education. The following remarks relating to the same subject, and to the general management of female schools, is from the same work.

"When we consider the amazing responsibilities resting upon the mother of a family, and the fact, that her own characteristics, feelings and sentiments will inevitably be impressed upon the plastic mind of her offspring, it would seem as if this alone would render the subject of female education an object of the highest interest.

"But it is not in domestic relations alone that the female character operates. There is no refined, well educated woman, but can exert an immediate influence upon a father, husband or brother, and thus upon the general interests of society; and where the body of females in the leading classes of the community, possess elevated principles, refined taste and cultivated intellect, it is impossible that the other sex should not share largely in the benefit.

"The other class of females are those whose parents cannot allow the time or expense necessary for a long course of study, and whose station in life does not demand it. It is important that such should be thoroughly instructed in the fundamental branches of education, and not allowed to skim over subjects which they cannot command time or opportunities to understand.

Schools should be so established that while those who can command the time and expense, may be carried forward through an extended course, others who enjoy fewer advantages shall not be decoyed from what will prove useful to them, in pursuit of what they cannot attain.

To accomplish this, a *regular course of study* should be instituted, and so established that no scholar can enter the higher classes, till properly prepared by a thorough knowledge of the fundamental branches.—Though the greater part of parents are willing to leave the direction of the studies to the teachers of a school, yet others are not; and at the present time so extensive is the mania for studying the higher branches that it often happens that chemistry, philosophy, or logic, are demanded before the pupil can properly parse, or even spell her own mother tongue. Both parents and pupil sometimes thus demand the superstructure and ornaments of an education before the indispensable foundations are laid. It is this fact, together with the difference in age, intellect, and acquirements, which produces the great variety of employments in female schools. There are always some, whose early education has been so imperfect as to need instruction in the branches which should be learned in primary schools. There are others, who are prepared for some of the higher branches and others still whose advanced education makes yet greater demands.

"The result is that twenty-two different branches have been pursued at one time in one school; and it is believed that this is no very uncommon example among the higher schools for females.

"To teach in a proper manner such a variety of branches, it is considered as indispensable in our public institutions, that a *division of labor* should be extensively introduced. At some of our Colleges—there is a President to superintend the general concerns of the institution, one professor, whose especial business is to impart moral and religious instruction, one professor for chemistry, one for philosophy and mathematics, one for the languages, beside seven or eight tutors to hear recitations and give collateral instruction. There are only four classes, and each of these generally pursues three different studies. An hour at three different periods of each day, is allowed for recitation and instruction. By this arrangement the several instructers have each their separate department, for which to plan, to study, and to labor. Their minds are not distracted by a variety, nor their time subdivided by a multiplicity of occupations. The tutors have had previous time to prepare for recitation; and during this exercise they are not so hurried as to exclude sufficient opportunity for explanation and illustration.

"But it is very different with the teachers of female schools. One or two persons must attend to all the exercises in reading, writing, grammar, and arithmetic—must hear all the recitations, in the various branches enumerated, must take all the labors incident to various exercises in English composition, or in written translations—must impart the needed moral and religious instruction—must take the charge of the manners and general deportment of pupils—must manage the government and internal regulations of the school; while at the same time incessant study and reading are needful to be prepared to teach properly in such a variety of branches, to learn the best mode of instructing, and the modern improvements in education.

"It may be added also, that the labors of gentlemen so well qualified as the faculty of a college, may in *some respects* be less, in instructing their classes, than is required *properly* to instruct a class of young females, in some of the introductory parts of education. The immaturity of their minds, their want of habits of application, and the fact, that females usually study compends, rather than an extended course, make it more important that much time should be devoted to explaining and illustration.

MISCELLANY.

From the North American Review.

TONE OF MORALS IN OUR COUNTRY.

Though it may suit the humor of moralizers to declaim against the degeneracy of the times, we believe the country has of late years made advances in moral worth. We infer this from the more general diffusion of intelligence and the higher standard of learning; from the spirit of healthy action which pervades all classes; from the diminished number of crimes; from the general security of property; from the rapid multiplication of Sabbath schools, than which no discovery of our age has been more important for the moral education of the people; from the philanthropy which seeks for the sources of vice, and restrains it by removing its causes; from the active and compassionate benevolence, which does not allow itself to consider any class so vicious or so degraded as to have forfeited its claim to humane attention, which seeks and relieves misery wherever it is concealed, and, embracing every continent in regard, has its messengers in the remotest regions of the world. Religious freedom is the last right which even in our days, the inhabitants of this country would surrender. It would be easier to drive them from their houses and their lands, than to take from them the liberty of worshipping God according to the dictates of conscience. There is no general assertion of this right, and no energetic display of zeal in maintaining it, solely because it it menaced by no alarming danger.

In a state of society like ours, there may be little room for the exercise of those arts, of which it is the chief aim to amuse and delight; and yet attention is by no means confined to those objects, which are directly connected with the advancement of personal or public wealth. For the costly luxuries of life, and even for its elegant pleasures, there may be as yet but little room; and still the morality of the nation be far from forming itself on the new system of morals, devised by our political economists. There has been no age, we assert it with confidence, there has been no people, where the efforts of mind, directly connected with the preservation of elevated feeling and religious earnestness, are more valued than they are by the better part of our own community. We cannot support, or we hold it not best to support, an expensive religious establishment; but every where the voice of religious homage and instruction is heard; we cannot set apart large estates to give splendor to literary distinction; but you will hardly find a retired nook, where only a few families seek their shelter near each other, so destitute, that the elements of knowledge are not freely taught; we cannot establish galleries for the various works of the arts of design, but the eye that can see the beauties of nature is common with us, and the recital of deeds of high worth meets with ready listeners. The luxuries which are for display, are exceedingly little known; but the highest value is set on every effort of the mind connected with the investigation of truth, or the nurture of general and elevated sentiment.

BURIAL GROUNDS.

In most of our country towns a very commendable feeling prevails, in relation to the neatness and beauty of their Burial Grounds. There are however exceptions, which pain the eye and awaken the sensibility of every traveller of correct feelings. There is more than one instance within our knowledge of Grave-Yards beside the highway, entirely unenclosed, and of course exposed to the lawless tread of every unhallowed foot.

We have been struck with the pertinency and justness of the following brief article from the Columbian Centinel. As the evil of which we speak is undoubtedly, in most instances, more owing to thoughtlessness, than to any bad feelings, we trust it will awaken those to whom it applies to a determined effort to redeem their character.

"*A sweet and soothing influence breathes around*
The dwellings of the dead."

The respect which has always been paid to the memory of the dead, is one of the redeeming characteristics of the living. The history of ancient and modern times, of savage and civilized life, the page which speaks of this subject is all the same in sentiment. Tributes of affection and regret have been given to departed friends, even in those states of society where almost every other friendly feeling had expired. As the world has grown more refined these tributes have become more simple and affecting; and sincerely do we hope that this refinement may not degenerate into neglect or indifference. The regard bestowed on the memory of the dead, is in some degree an index of the moral and religous character of the community. When we see the receptacles of the departed in a decayed and disregarded state—when we see the burial grounds, the only places where taste and beauty are unwilling to exercise themselves—when we see the spots where the objects of our affections are interred, left neglected and exposed to the lawless foot of thoughtlessness, we have a right to conclude that into the society where such things are allowed, the thought of death enters but seldom, and when it does come, it is as a dreadful and horrible visiter. Surely there can be little feeling among a people whose church-yards have not a single beauty on which the eye of affection may rest, and find its grief somewhat assuaged.

HON. RUFUS KING.

The following brief memoir of this distinguished citizen is from the New York Daily Advertiser of May 2d.

Mr King was a native of Massachusetts, and having completed his collegiate studies at Harvard College, he read law at Newburyport under the direction of the late Chief Justice Parsons. During the revolutionary war, he was for a while in active service with the troops at Rhode Island. Upon his admission to the bar, his legal talents and uncommon eloquence brought him almost immediately into public notice, and in 1784 was appointed a member of Congress under the Confederation, where he soon rose to great eminence, and was considered one of the most distinguished speakers in that highly respectable assembly. In 1787 he was a member of the National Convention, that met at Philadelphia, and was actively engaged in forming the present Constitution of the United States; and after that instrument was submitted to a convention of his native state for adoption, he was one of the most able and influential of its members in securing that very important event. Soon afterwards Mr King removed to New York, and fixed his residence in this city. Upon the organization of the National Government under the new constitution, he was appointed a senator in Congress from this state.—In this situation he became distinguished as a politician and statesman, as well as for his high powers of eloquence and oratory. Previous to the termination of General Washington's administration, he was appointed minister plenipotentiary to the court of St. James, where he continued until after the election of Mr Jefferson. In 1804, he returned to this country, and has since been twice appointed a Senator in Congress by the legislature of this state. Immediately after the election of the present chief magistrate of the Union, he was again appointed Minister to Great Britain; and in 1825 he visited that country. But his constitution had been so far underminded by the fatigues of the voyage, and the ill health that succeeded, that he was under the necessity of resigning the office, and returning home the following year. Since that period, he has languished under severe infirmity, and has at length paid the debt to nature at the age of 73.

Few men with whom we have been personally acquainted, and the exhibition of whose various talents we have had the opportunity to witness, were better qualified for eminence as politicians and statesmen than Mr King. Industrious in the acquisition of knowledge, cool and deliberate in debate, and powerful in delivery, he had very few rivals in senatorial eloquence. We have rarely if ever heard so finished a public speaker. His personal appearance was dignified, his voice clear and harmonious, his style chaste and correct, and his delivery in the highest degree oratorical and persuasive.

In his political sentiments, it is well known Mr King was a Federalist of the Washington school. He assisted in framing the Constitution of the United States, in procuring its adoption; and afterwards in establishing those great principles of the National Government, which were first adopted under the administration of Washington, and which characterises its cardinal measures at the present time. Most of his associates in the great work in which he and they were so long, and so arduously engaged, have preceded him to the world of spirits. Thither he has followed; leaving behind him the memorial of great talents, long employed for the honor of his country, and for the benefit of his fellow-men.

HOW TO MAKE A GOOD AND HAPPY WIFE.

1. See her as seldom as possible.

2. If she is warm-hearted and cheerful in her temper—and if, after a day's or week's absence, she meet you with a smiling and affectionate manner—be sure to look coldly upon her, and answer her with dry monosyllables. If she force back her tears, and is resolved to look cheerful, sit down and gape in her presence till she is fully convinced of your indifference

3. Never agree with her in opinion, or consult her in any of your affairs—for that would give her an idea of consequence.

4. Never think you have any thing to do to make her happy; but that all her happiness is to flow from gratifying your caprices; and, when she has done all a woman can do, be sure you do not *appear* gratified.

5. Never take an interest in any of her pursuits, and if she ask your advice, make her feel that she is troublesome and impertinent.

6. If she attempts to rally you, good-humoredly, on any of your peculiarities, never join in the laugh, but frown her into silence.

7. If she has faults, (which, without doubt she will have,) and perhaps may be ignorant of, never attempt with kindness to correct them; but continually obtrude upon her ears —"What a good wife Mr —— has." "How happy friend —— is with his wife. That any man would be happy with such a wife."

8. In company never seem to know you have a wife—treat all her remarks with indifference, and be very affable and complaisant to every other lady.

If you have married a woman of principle, and will follow these directions, you may be certain of an obedient and—heart-broken wife.

"BURMAH," says an authority that will not be questioned, "is about 1200 miles in length, and 8 or 900 in the broadest part. It extends from the 9th to the 28th degree of North latitude, and from the 91st to the 108th East longitude; and contains a population estimated at about nineteen millions. The climate is considered salubrious, and the natives are remarkably healthy and vigorous. The Burmans are a lively, industrious and energetic race of people, and farther advanced in civilization than most of the Eastern nations. They are frank and candid, and destitute of that pusillanimity which characterizes the Hindoos, and of that revengeful malignity which is the leading trait in the Malay character. Some of their men are powerful logicians, and take delight in investigating new subjects. Their books are numerous; some of them are written in the most flowing, beautiful style; and much ingenuity is manifested in the construction of their stories. All the boys in the empire are taught by the priests, who are dependent for their support on the contributions of the people; but no attention is given to female education, excepting in a few instances in the higher classes of society."

THE RAINY EVENING,

JUST published at the Christian Register Office, 81 Washington-st. "ADELAIDE, or The RAINY EVENING." This is an original story, of a decidedly moral and religious tendency, and entirely free from every thing like sectarism or cant. It is particularly fitted for girls from eight to twelve years of age. April 11.

HYMNS.

JUST published and for sale by Wait, Green, & Co. No. 13, Court street, and at this office, a small new collection of Hymns suited to social and private worship. This collection has been carefully compiled from various collections now in use, altered to a devotional form, is free from all hymns of a sectarian or objectionable character, and is comprised in a cheap pocket volume for the use of families and private associations.

Ap 21 School Book Store, 13, Court street.

UNITARIAN TRACT, No. 11.

BOWLES & DEARBORN, 72 Washington-street, have just published No. 11 of the Tracts printed for the *American Unitarian Association*—entitled, "Unitarianism Vindicated from the Charge of not going far enough."

Subscribers are requested to send for their Tracts. April 21.

REVIEW OF MILTON.

REMARKS on the Character and Writings of John Milton, may be obtained at 81 Washington-street. april 21

NEW ENGLAND FARMER'S ALMANACK.

THE Christian Calendar and New England Farmers Almanack, may be obtained at the office of the Christian Register.

This manual is well fitted for use at sea, having the declination of the Sun, and the tides laid down with accuracy and care. april 21, 1827.

PRIMARY LESSONS IN ARITHMETICK.

JUST published, and for sale by LINCOLN & EDMANDS 59 Washington street.

The 3d edition of Emerson's Primary Lessons in Arithmetick price six cents.

☞This little book is very appropriate for all Primary Schools, and is calculated to interest young children in commencing the science of numbers.

Extract from the Journal of Education

"The results of the use of these Lessons in the Primary Schools of this city are highly gratifying. The mental habits of the children seem much improved in regard to facility of thought and force of attention; while the process made in Arithmetic, even in the short space of a few months, is greater than is usually made in a year by those advanced scholars on the old system." april 21

MEDFORD PRIVATE ACADEMY.

THE Subscriber having engaged his brother Luther Angier, as an assistant in his school, can receive a few more pupils.

Terms:—Tuition and board, (including washing and mending,) $45 per quarter.

Medford, April 7. JOHN ANGIER.

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following aritcles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First*, *Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain, upwards of 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents a copy, —and with an engraved head of RAMMOHUN ROY, at two dollars and fifty cents a copy. It will be put to press as soon as a sufficient number of subscribers is obtained to justify the expense.

RECOMMENDATIONS.

The following testimonies, to the value of the writings of this distinguished man, have been received by the publisher, and will show in what estimation they are held by learned theologians of our own country.

CAMBRIDGE, *February* 14, 1827.

DEAR SIR,—The writings of RAMMOHUN ROY seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,

ANDREWS NORTON,

Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton.

HENRY WARE,

Professor of Theology in Harvard University.

BOSTON, *February* 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of RAMMOHUN ROY'S Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that RAMMOHUN ROY is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. This great man has established a Unitarian press in Calcutta. At his own expense, he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,

JOSEPH TUCKERMAN.

HALL'S POLEMICAL AND OTHER MISCELLANIES,

JUST received and for sale by *LINCOLN & EDMANDS*, Polemical and other Miscellanies, consisting of articles originally inserted in the London Eclectic Review; and an Apology for the liberty of the Press. By Robert Hall, A. M. M 24

VALUABLE BOOKS.

FOR SALE AT THIS OFFICE, VIZ.

THE SEPTUAGINT ed. Bos.
The Vulgate, in 2 vols.
Le Clerk's Ecclesiastical History.
Whitby's Examen Var. Lect. Millii.
Memoirs American Acad. Arts and Sciences.
Neal's History of Puritans, 5 vols. F17.

FAMILY PRAYERS.

FOR Sale at 81, Washington Street, "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

THE TWO BIRTH DAYS.

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

WARE'S DISCOURSES.

THE cheap edition of Discourses on the Offices and character of Jesus Christ, is for sale at 81 Washington-street. March 24.

BIBLE NEWS.

THIS highly popular work may be obtained at this office on very reasonable terms for distribution. March 24.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumns complete may be had at 81 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that i became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay which will be furnished to the subscribers to Mrs Barbauld's Works at 12 1-2 cents. March 17.

DR TUCKERMAN'S REPORT.

REV. MR TUCKERMAN'S first *QUARTERLY REPORT* to the American Unitarian Association; just published by BOWLES & DEARBORN, 72, Washington Street. march 24.